

ROSICRUCIAN DIGEST

JUNE, 1951 - 30c per copy

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To perfect self is to perfect
the ideal in all humanity.



Polio and Metaphysics

Polio organism can assume
either a destructive or a
constructive role.



Interplanetary Travel

Science seriously considers
flights to other planets.



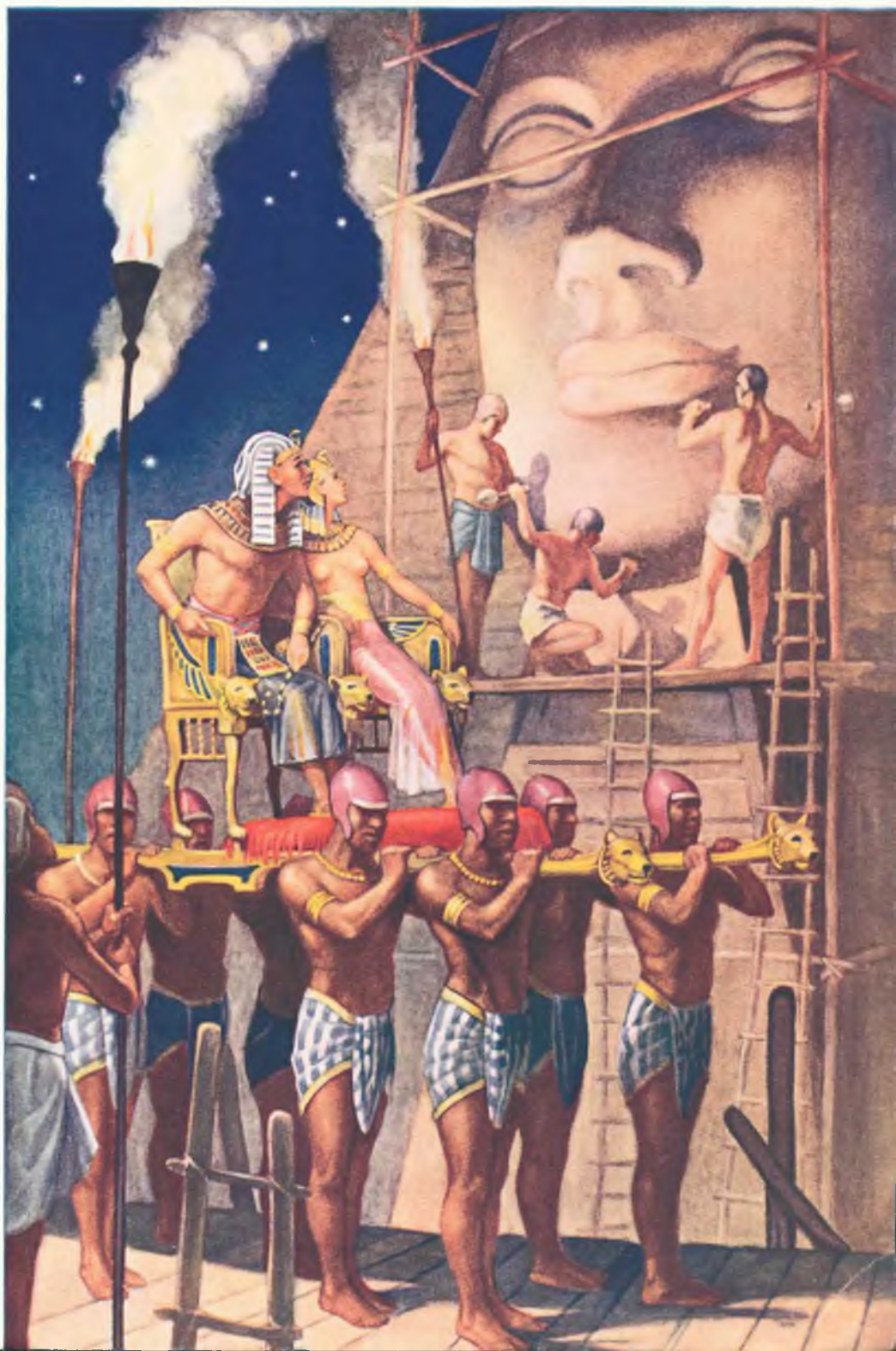
Featuring:

- *Mysticism*
- *Science*
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Next Month:

*Occult Influence
of Music*





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ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



INSIDE THE GREAT PYRAMID

Within the King's Chamber, the Hall of Illumination, high in the massive Great Pyramid! Hermetic philosophy and the legends of ancient mystery schools related how this Chamber, immured by gigantic blocks of granite, was a place of secret initiation. From the huge stone sarcophagus (coffin) candidates were "raised" after due ceremony. This indicated their transition into a new life of greater illumination. Emperor Ralph M. Lewis shows the position of the ancient initiator before the sarcophagus. This is an exceptional and privileged photograph.

(Photo by AMORC Camera Expedition)



Your Intuitive Impressions

ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—is portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only *sheer will* prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings*

mean? Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

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Every inclination of *self*, which you sense, has a purpose. Nature is not extravagant. Every faculty you possess was intended to be exercised—to *be used* for the mastery of life. There are no mysteries in life—except those which prejudice, fear and ignorance keep men from understanding. Let the Rosicrucians (not a religion), a world-wide fraternity of men and women, reveal astounding and useful facts about *you*. Write for the free fascinating book, "The Mastery of Life." It tells how you may share in this age-old helpful knowledge. Address SCRIBE: S. P. C.

The ROSICRUCIANS ☆ AMORC ☆ SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

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JUNE, 1951

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

PLEA FOR COMMON SENSE

By THE IMPERATOR



COMMON sense is the realistic approach to any given circumstance. This realism is whatever appears obvious to the *average intelligence*. Sometimes it requires the analysis of what may be a new experience; at other times, it is but the recollection of what previous experience has shown to be best under similar conditions. Common sense, then, necessitates a rational survey of the problems and events of life rather than an emotional reaction to them. A guide for an individual, or a people, along the course of life should be: *Think your way along!*

More and more there is evidence of mass emotionalism. People choose sides and act, many believing that their acts are the consequence of personal conclusions. Their actions are (if one can impartially disassociate oneself from them) principally motivated by an emotional stimulus. A conception, as a plan or program, is extended to them, but it is colored by a highly appealing set of circumstances which arouses sympathetic emotional response within the individuals to whom it is made. They falsely believe that the gratification they experience is indicative of their intellectual approval.

Another way of saying the same thing is that everything that pleases us is not necessarily sound or beneficial. How many times have you been tempted to buy something because of its eye appeal, its packaging, or its intriguing complexity—only to find later that it was not a good buy economically and not as enjoyable as first imagined?

Much of the world's increasing distress is due to this sensationalism and lack of individual common sense.

Of paramount importance is the construction of individual concepts. What does the average man or woman conceive as the summum bonum in life—that is, the *highest good*? What achievement for him, and as well for the society of which he is a part, would he consider the greatest attainment in life? It is patent that with many millions of persons throughout the world, personal survival is the dominant thought. This is a primary motivation. All men are united by such a biological factor. The principal disunity among men arises *after* the requirements of sustenance have been met.

Mental Self-Preservation

The same drive which impels men to seek food and shelter may manifest itself psychologically also—the first phase being preservation of self, the second phase being the *expression of self*. The ego must be nourished as well as the body. To feel a nonentity, at least to oneself, is as distressing as trying to exist physically against obstacles. In other words, starvation of self is as grievous as starvation of the body. The gratification of self is found in the recognition of personal effort. The ego lives in the consciousness of its *single-ness*. Men may act collectively, but only when they think that they are making some wholly personal contribution in doing so. This expression of self is found in the desire for fame and power, both of which are relative. The fame may not extend beyond a few admirers, those whom the individual

exceeds in some capacity, or function; the power may mean but a limited authority in some equally limited capacity. Nevertheless, if you rob men of these gratifications you cause them to have an acrimonious view of life, or, at least, make them miserable.

It is well stated that *happiness* is nothing more than pleasure of body and of self. The highest good, then, as stated the ancient Cyrenaics, is pleasure, but not alone sensual pleasure. It is the misconception of the notion of pleasure that leads to the individual's dissatisfaction. It is the conception that the luxuries which satiate the senses, including one's ease from labor, are the final end to be attained. Emphasis is placed upon a state or a social ideal which promises to provide the means by which such things may be realized. In the course of such living, the self remains ungratified. The individual comes to believe that he is expressing self in his pursuit of the particulars which bring pleasure to the senses. This results in the race for a *quantity* of things, the quantity falsely seeming to symbolize the self's latent desire for supremacy.

Today we are sacrificing the pleasure which is to be derived from the exercise of creative ability. The bringing forth of something with one's hands or mind, as a product of one's powers, beneficially exalts the ego. It is a satisfaction equal to any sensuous pleasure. There is not a man or woman who has ever received sincere commendation for something achieved who would exchange that experience for any momentary appeal to the senses. The glow of the realization of something well done, of the employment of the powers of self, lingers on long after a physical pleasure has diminished.

One of the principal dangers in our modern and often alluded to as progressive society is its curtailment of personal expression. On the one hand, the high degree of regimentation, brought about by intense industrialization, and the prevailing labor relations generally prevent the opportunity of realizing personal achievement to the gratification of self. On the other hand, the individual ego is being subordinated to the collective ideal of *sufficiency and efficiency*. These latter two—namely,

sufficiency and efficiency—are being interpreted by science and by society in terms of leisure and the negative pleasure of *escaping from effort*. It is this very starvation of the ego that makes the masses victims of sensationalism. There comes about a substitution of their own self-expression in favor of some ideal that is foisted upon them. More or less by proxy, they find pleasure in the inflated fame and power of some individual, or the artificial entity of an ideology. They thrill to a sympathetic satisfaction which does not arise out of the exercise of their own abilities or talents. They seek the reflection of greatness and of power which does not truly represent the image of their own intellect or faculties.

Not every man can be world-renowned or a dominant power in some sphere of activity. He can, however, be encouraged to cultivate pride of personal achievement. He should, and must be, encouraged to accomplish something which represents the best part of whatever capabilities he has, no matter how simple. Man must again find satisfaction in pride of self, not just in the *ease* of self. Common sense will not permit a flattery of the ego. Such flattery is but a substitution of another's evaluation for our own. Each of us knows when he has really achieved. We set our own goal of personal enterprise, the thing to be realized. Intimate experience, then, tells us best whether or not that which we have done is equivalent to what we had conceived for ourselves.

Mass Entertainment

A great obstacle to the expression of self is the current mass entertainment which invades not just the sanctity of the home, but the sanctity of one's self-consciousness as well. In the United States, for example, few have time to be conscious of the creative urge, the desire to express self because so many are continually kept off balance by the stimulus of extraneous appeal. Television and radio are two of the worst offenders. They continually extrovert the individual, keeping him outside himself. The programs are a sufficient palliation to make it seem that any self-stimulus is either unnecessary or dull by comparison. The habit of

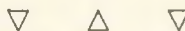


indulgence of these extraneous appeals is formed and then true individuality is lost.

By such methods as these the masses are controlled and utilized by those relatively few who *do* exercise their natural abilities and powers. They are the ones who dominate. In doing so they may, as history has shown, come to set personal ends, which may be highly dangerous to that individual freedom of which most men are continually prating. If this be doubted, it is necessary only to consider the ever-increasing confusion of personalities with the issue of *principles*. People vehemently choose sides in their like or dislike of the conduct of a personality. They prefer to discuss the trivialities of

personal appeal—the stage often having been intentionally set to make such an appeal to their emotions—rather than to consider the issues involved. Had the minds of most been accustomed, by experience, to an *individual* appraisal of events, they would distinguish the vital factors concerned. Only the one who has conceived an ideal in his own personal life and who has striven to attain such an end knows how important it is to follow a sequence of events rationally to their logical conclusion. Such a person is not likely to become entangled in emotional appeals.

If common sense is realism, then let us begin being realists for the future welfare of mankind.



A COMPLETE CYCLE OF INITIATIONS

AMORC members may travel around the spiral of initiations at Francis Bacon Lodge, San Francisco, California—or as far as they are eligible. Here are the dates—all on Sunday afternoons, following the Lodge Breakfast:

<i>Degree</i>	<i>Date</i>	<i>Degree</i>	<i>Date</i>
First Temple	July 15	Sixth	December 2
Second	August 5	Seventh	January 6, 1952
Third	September 2	Eighth	February 3
Fourth	October 7	Ninth	March 2
Fifth	November 4	Lodge Initiation	April 23

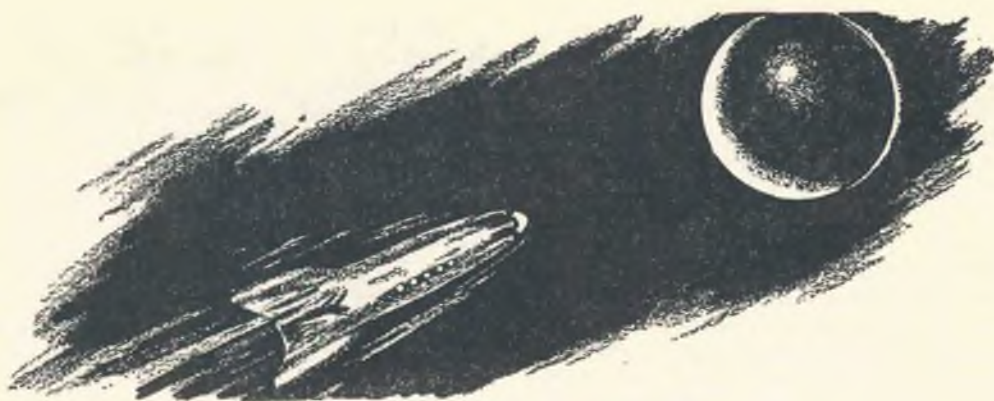
Candidates please register two weeks before these dates. Contact or write to: Francis Bacon Lodge, 1957 Chestnut Street.

Members passing through San Francisco on their way to the annual convention at San Jose are particularly invited to come to the Lodge Breakfast on Sunday, July 8, at 9 a. m.



Life is a series of experiences, each one of which makes us bigger even though sometimes it is hard to realize this. For the world was built to develop character, and we must learn that the setbacks, disappointments and griefs which we endure help us in our marching onward.

—HENRY FORD



Interplanetary Travel

THE DYNAMICS OF SPACE FLIGHT

By A. C. CLARKE, British Interplanetary Society

Reprinted from the *Journal of the Institute of Navigation* (London), Vol. III—No. 4, October 1950, by kind permission of the Institute. A discourse preceding this one appeared in the May issue.—EDITOR

4. Inter-Planetary Orbits

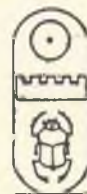
True interplanetary flight may be broken down into three separate stages. First, the escape from Earth, the attainment of the necessary 11.2 km/sec. [7.0 mi./sec.]. A space-ship which achieved this, although it would never return to Earth [unless it were redirected], would still be moving round the Sun in an orbit almost identical with the Earth's and so would never approach any of the planets. It would, therefore, have to be steered into the orbit which would lead it to the planet of destination—which means, in fact, altering its velocity in the appropriate manner. To fix ideas, it will be helpful to consider the journey to Venus, which is the shortest, though not the easiest, of all interplanetary voyages.

Any ellipse or hyperbola with the Sun at one focus which crossed the orbits of Earth and Venus would be a possible path for a space-ship; but it will not be the most economical one, i. e. the one which takes the greatest advantage of the initial velocities of the planets. This [optimum] path will be the ellipse touching both planetary orbits. A simple calculation shows that quite a small change in velocity—a reduction of the initial orbital speed by about 10%—would enable the space-ship to fall in towards the Sun so that

its path became tangent to that of Venus. This alteration of speed would require the operation of the motors for only about 1 minute; thereafter the ship would drop inwards from the Earth's orbit to reach that of Venus 146 days later. Because it had gained speed in its fall towards the Sun, it would swing out again until it had returned to its original distance. If, however, its speed were cut by another 10% while it was passing Venus it would then have the appropriate velocity for this distance from the Sun, and would continue to travel in the same orbit as Venus.

It will be seen that the velocities needed to make these transfers from one orbit to another are quite small compared with the velocity needed to escape from Earth. Indeed, they are well within the range of present-day rockets. A V2 starting in the Earth's orbit could reach Venus with full payload!

The actual landing on Venus would involve rocket-braking against the planet's gravitational field from a distance of a few thousand kilometres, and possibly the use of hypersonic glides in the upper atmosphere. The German theoreticians believed that the whole energy of approach to a planet with atmosphere could be dissipated by air-resistance, through a series of grazing



contacts, but this will not be certain until a good deal more is known about flight in the ionosphere at Mach numbers of 20 and more. [A Mach is a unit of speed, taking the velocity of sound in air as 1. At sea level, a Mach number of 1 equals about 770 mi./hour.]

The return journey from Venus would be identical in its duration and in the velocities required to make the orbital changes. Needless to say, it would be necessary to wait on Venus until the two planets came into the correct relative positions again. Unfortunately this waiting period would be 470 days, so that the complete round trip would last just over two years, though less than half this time would be spent in space.

The journey to Mars would be very similar, except that in this case it would be necessary to increase the ship's speed, once it had escaped from the Earth, to enable it to go further away from the Sun and reach the orbit of Mars about 250 days later. The energy required for the trip, with landing, is considerably less than in the case of Venus, owing to the lower gravity of Mars. With the necessary waiting period on Mars, the total time for the round trip would be about two years eight months.

One very interesting orbit exists which enables one to reach both Mars and Venus and to get back to Earth in less time, and with less power, than the journey to *either* planet by itself. In this case the ship would go out towards Mars along a semi-ellipse as before, but instead of landing on the planet would spend a few weeks circling it and taking observations. At the appropriate time the ship would break away from the Martian orbit and drop in along another ellipse to Venus, which it would again circle for a few weeks before increasing its speed to return to Earth. The total duration of this remarkable voyage would be exactly 18 months.

All these times would be very greatly reduced if more elongated ellipses, or hyperbolae, were used for the voyages concerned, but unfortunately the increase in energy needed for such journeys over the most economical ones is very great indeed. They would not be possible until some fairly efficient form of nuclear propulsion was available. In this case, the transit times to the nearer planets would be only a few weeks and they could be visited at any time. Orbits of this kind would be essential to reach the outer planets, since the most enthusiastic of explorers would hardly be prepared to face five or ten years in the somewhat cramped quarters of a space-ship.

These gravitational orbits around the Sun all have in common the fact that once the initial velocity of the space-ship has been correctly achieved, the rest of the voyage follows automatically without any more effort, apart from occasional small navigational corrections. Recently, however, a new idea has appeared

which must be mentioned briefly as it will probably play an important part in the later development of astronautics, and also brings it more into line with conventional forms of transport.

The theoretical studies that have been made of atomic propulsion for space-ships have indicated rather strongly that it may not be possible to obtain from nuclear reactors the enormous thrusts which chemical rockets can provide, but that instead they will be able to produce small thrusts over long periods of time. Large thrusts are however only needed to lift the ship away from the Earth: once orbital velocity has been achieved, and the Earth can no longer pull the ship back, the smallest of thrusts will give as large a terminal speed as necessary, if it can be maintained for a long enough period of time. Instead of accelerations of several gravities for a few minutes, thought is now being concentrated on "milli-

IN accordance with the wishes of the Imperator, a series of articles on the subject of Interplanetary Travel have been selected by Frater Lester L. Libby of the AMORC Technical Department from the current literature, and have been edited by him for reprint in the *Rosicrucian Digest*. These articles are factual and timely, and they should be of great interest to our many readers.

gravities" maintained for hours or days. A recent theoretical study of such "powered orbits," which formed a Master's Thesis at the Massachusetts Institute of Technology, has even suggested that some of them would be more economical than the tangent ellipses discussed earlier.

Such orbits, followed under very small but continuous thrusts, would depart completely from the simple conic sections traversed by freely moving bodies in the Sun's gravitational field. They would mean, also, that the navigator would be busy throughout the whole of the voyage and would not be able to retire to his quarters to read through some rewarding work, with only an occasional glance at the calendar. Continuous position-finding would be necessary, and some intricate calculations would be required to correct any deviations from course. When the low-thrust, long-duration "ion rockets" arrive, the happy days of dead reckoning interplanetary flight will be over!

5. *Rendezvous in Space*

So far it has been assumed that any space-journey to another planet will start from the surface of the Earth. Technical reasons in connection with rocket design and the energy content of known or possible fuels now make it virtually certain that this will not be the case. Instead, what have been called "orbital techniques" will be employed, and these may introduce interesting and important navigational problems.

It has already been explained that a rocket reaching a speed much less than that required for an interplanetary journey would continue to circle the Earth indefinitely with no further expenditure of power. In the not-too-distant future, it will be possible to build rockets which can do this with a small payload, but their fuel supplies would be almost exhausted once they had reached orbital speed. However, after sending one rocket up into an orbit near the Earth, others could be piloted up into the same orbit and then their excess fuel transferred to the first machine. Alternatively, of course, a second rocket could make the trip over and over again until the first had been refuelled. The analogy with flight-refuelling in the air is rather ex-

act: although the orbiting space-ships would be travelling at about 18,000 m.p.h. with respect to the Earth below, they would be at rest relative to each other and men and equipment could be transferred without difficulty. This operation would be all the simpler because of the apparent absence of weight.

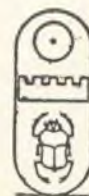
Such orbital-refuelling would make it possible to reach the Moon and planets with propellants of the type we possess today, and is therefore of fundamental importance. Clearly it requires navigation of a rather high order, though the requirements are not as fantastic as may (at first sight) be thought. All that is necessary is that the two rockets should be brought to within 10 or 20 miles of each other, with a velocity difference of perhaps less than 100 m.p.h. Since both machines would then be floating freely in space, very small steering jets could make possible the final rendezvous.

"Homing" on an orbital space-station would involve similar techniques. Although a Canadian critic of interplanetary flight has called this sort of operation a "trapeze act," it has the great advantage—which terrestrial performers might well envy—that it does not matter a great deal if you miss the first time. You can always go around and try again.

The problem of steering is simply one of vector¹ composition: to alter the machine's velocity—in whatever reference system was being employed—one would have to compound it with a smaller velocity approximately at right angles to its existing one. This would involve orientating the rocket in the correct direction, and firing the motors for the required period of time (a few seconds at the most). It must be realized that, in space, the attitude or orientation of a rocket has no relation at all to its actual velocity vector: for example, the V2 travelled sideways over a considerable part of its trajectory.

There are two ways in which the turning of the space-ship might be effected. One involves the use of small tangential steering jets—a technique which has been adopted in the latest

¹ Vector: A mathematical term used in evaluating those qualities or conditions in Nature which possess the properties of direction as well as magnitude. Forces, velocities, and displacements are thus vector quantities, whereas temperatures, volumes, and energy levels are not, and are designated as "scalar" quantities.



high-altitude United States rocket "Viking." Alternatively, gyroscopes or their equivalents could be used, since rotating a flywheel inside a rocket would cause the machine to turn in the opposite direction. A freely suspended gimbal system, which could be caged at the appropriate point, would make any three-dimensional orientation of the ship possible.

Since the moments of inertia of a space-ship about its axes would be very large, the turning time might be of the order of minutes, but this is not of any importance since one would have hours, if not days, in which to carry out any manoeuvre. During the critical moments of the ascent or descent in a planet's gravitational field, all the necessary directional control would be provided, as in the V2, by the deflection of the main jet.

There are many variations of the orbital refuelling idea which have been proposed and which will probably be used in practice. For example, a tremendous saving in the amount of fuel required for a lunar journey would be possible if, instead of taking the fuel for the return trip down to the Moon's surface and lifting it up again, it was left, in suitable containers, to circle the Moon until the time came for the return voyage. The departing rocket would then take off from the Moon, enter the same orbit as its fuel tanks, re-attach them, and then head for home. Since in rocket design we are always fighting exponential laws,^a the

reductions in mass made possible by such operations would be spectacular: they might well bring the fuel requirements for a particular mission down from millions of tons to a few thousand.

Here again, navigation would be all-important. This seems an obvious case for radar beacons, which in free space would have ranges of scores of thousands of miles. Also, most of the requirements for navigation between the Earth and Moon might be met, as far as automatic missiles were concerned, by some kind of radio grid or lattice produced by stations on the Earth, the phasing being arranged so that the system remained fixed with respect to the Earth-Moon line.

6. Conclusions

In trying to restrict these remarks to the navigational aspects of space-flight, a great deal has necessarily been taken for granted. In particular, distinctions have not been drawn between those problems for which engineering solutions already exist, and those for which no final answers are as yet available. It can be said, however, that no new fundamental knowledge is required to carry out the operations that have been discussed: the necessary techniques already exist in various stages of development. No doubt discoveries will be made in the future which will transform many of our present ideas, but the foundations have been laid and the job ahead is merely straightforward engineering development, though development on the very largest and most expensive scale.

(The End)

^a Exponential law: a mathematical relationship between two quantities wherein the variation of the first with respect to a variation of the second takes place always in direct proportion to the particular magnitude which the second possesses.



SIXTH DEGREE INITIATION

The Thebes Lodge, 616 Hancock Ave., W., Detroit, Michigan, will conduct the Sixth Temple Degree Initiation on Tuesday evening, June 19, directly after the regular convocation. All eligible AMORC members are invited to participate.

Nature Plans In Patterns

By NELLIE REED LUDINGTON, F.R.C.

A SURVEY of the established facts of biology throws much light on the problems facing humanity today. What these laws, controlling the manifold aspects of life, reveal is amazing. One theme, unified and progressive, threads itself through the maze of a variety of forms in expression. It runs like a musical phrase throughout a great symphony: First, the simple tune or melody which, taken up by instrument after instrument, is repeated with constant variation and increasing intricacy until the whole becomes a harmony of transcendent beauty.

The simple theme is found in the lowest forms of plant and animal life. It is repeated with variation in progressive complexity through evolving lives and forms until it culminates in a symphony of being in man himself. There, repeated within his own body, it culminates in a harmony producing art, learning, creative mind, and embodied soul-consciousness.

A drop of fresh pond water placed under the microscope reveals many minute forms of life, plant and animal, consisting of single cells or groups of cells. The simple-celled animal or plant is composed of a mass of protoplasm, living substance, within which is a central point of energy, or source of power and even life itself, for without this nucleus the remaining protoplasm dies.

Each of these cells performs as an independent being all of the necessary functions of life. It reacts to its environment both positively and negatively, protects itself, moves, reproduces itself, takes in oxygen and food, uses what is essential to it and gives off the waste, thereby growing and maintaining its life.



One of the simplest of these forms is the amoeba, single-celled, without even a cell wall, maintaining its identity and life by the adhesion and cohesion of its living particles. The mass of protoplasm flows without permanent shape from one place to another. This is individuality as a single unit.

In the drop of water, too, is another type of life, the paramecium. It, too, is single-celled but with a definite shape, a cell wall, and "organs" of specialized protoplasm. Of the many forms of plant and animal life found in a drop of fresh water, each having separate existence, one, which comes before our vision, is unique. It is a ball of cells rolling over and over through the water. Its cells are arranged around a hollow space, each performing its functions necessary to life, possessing two long whiplike propellers which lash the water to keep it on its way. Each cell, however, has given up its separate existence to join with the many as a colony or group, sending through the mass a network of tiny pulsing threads of protoplasm flowing from one cell to another. Because of this, the tiny whips or flagella do not move at each cell's impulse, but in unison, subordinating some individual freedom for the good of the colony as a whole.

This group of cells forming a hollow ball is a forerunner: Its organization, shape, the coordination of its cells, set the pattern of evolving life. It is the Volvox. By the ascending groups and forms of nature in her various kingdoms, this theme of specialization is repeated with ever-increasing complexity until it culminates in the body of man. In man, the whole story is told again from beginning to end in the



development and growth of his own form.

Gradually, through the passage of time in the struggle toward self-consciousness, groups of cells have become specialized into tissues and organs, performing their tasks, doing the work they have learned to do best. They have given up their freedom and independent existence, their autonomy. They are dependent upon the other cells and organs for their sustenance, even for life itself. Yet each is a unit or entity containing its central point of power and life although modified to form bone and muscle, blood and skin, root and stem, leaf and flower and seed. This coordinated cosmos of life culminates in the human to house a conscious living soul with a mind and body forming a unit in a greater organism, humanity, the great colonial Volvox.

It is interesting to know that each species, composed of its separate living units, also becomes a colonial being, each species existing as a unit in the body of nature. Man the human Volvox, or colony, has become the fourth

kingdom in nature. This developing colony has not yet fully coordinated its individual parts to make a unified whole. But as it attains this unification, it will in turn become a unit within the body of a greater Being. "Volvox" the microcosm will become the fifth kingdom, a unit in the body of the macrocosm.

Nations are but organs of the colonial body of man, organs specialized for service to the whole; races are but different tissues within that body. When one group revolts and refuses to carry on its specialized duties, or strives to take over control of all, a cancerous growth results. If this is not removed, or purified, the colony itself is destroyed, and the abnormal growth with it.

Nature plays the theme again and again, weaving the melody into a magnificent harmony, repeating within each instrument and as a whole the pattern and the plan, so that it might never be lost. Man may in time learn to profit by nature's revelations.



Origin of the Sacred Cow

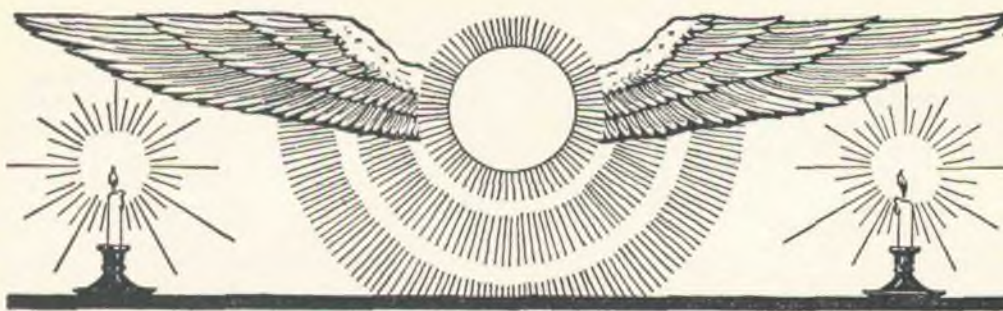


ONE modern authority states that cow worship is a type of religion called *Totemism*. It is suggested that people like the Hindus and Egyptians, while in the pastoral stage of society, developed a religious reverence for their cattle. Later, this reverence became worship.

Occultists claim, however, that the Egyptians and Hindus did not worship the cow. It is true that the cow is and was sacred to them, but only as a natural physical symbol of a metaphysical or religious ideal. In the *Vedas*, the

dawn of creation is represented by a cow. This dawn to the Egyptians was *Hathor*; and the day which followed, or Nature had already formed, was *Isis*—for both are one, except in the matter of time. Hathor is "the mistress of the seven mystical cows"; and Isis, "the Divine Mother," is the cow of plenty—Nature or Mother Earth, and as such is the mother of the physical world or the "mother of all that lives."

The bull and lion, as often found with Luke and Mark in the frontispiece of their respective Gospels in the Greek and Latin texts, are explained as symbols: just so is also the case of the Hindu and the Egyptian cow.

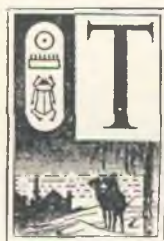


Magic Power of Secrecy

By DR. H. SPENCER LEWIS, F.R.C.

(Reprinted from *Rosicrucian Digest*, May 1929)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THROUGHOUT the world there are thousands, yes hundreds of thousands seeking for Truth and for the laws underlying and governing life in general, who are wandering about from sect to sect, cult to cult, never finding in full that which they seek. These people will not enter into, or become affiliated with, any secret organization wherein they might find the truths, simply because they refuse to connect themselves with anything that is kept private or hidden from the multitude. Although this is not a lecture on secret societies, it is necessary to consider such societies, in order that we may the better comprehend that which is to follow.

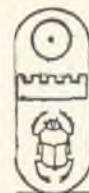
Those who refuse to affiliate with anything that is of a secret nature, do so because they feel that knowledge, if it is worth while should be given freely to the world. They ask, "If the knowledge taught is good and that which will uplift humanity, why then is it kept secret from all except those who are initiated?" In my answer lies the positive proof that such a question is asked only by those who are not willing to make some conscious effort for that which they would receive.

Throughout all ages, truths—great truths—have been veiled, but not

clothed to hide them from the mind; for truth, like diamonds in a mass of nursing soil, must be extracted from the facts which form its womb and life. Facts alone do not make a truth; they but give truth a strength, and from countless facts a truth may come. Truth is not for all to see, sense, or understand, until with heart and soul attuned the inner man is set free. Surely we cannot ask the Great Divide to bridge a path for us; we cannot hope to pierce the veil or apprehend God's mind save through our own efforts to first learn the simple steps.

Take the Bible—acclaimed to be the greatest mystical book ever written, setting forth the great truths of the universe . . . a book among books, open and free for all to read, holding out to all the world its Divine Laws and Principles—not accessible to only a chosen few, but accessible to all who care to read—and yet how many read and understand? The Bible is the most secret, and at the same time, the most open book ever written. True, its great truths are veiled, but not veiled so thickly that the veil cannot be pierced! Why then do so few understand it?

The answer is simple: The majority of people *will not* take the time, thought, and conscious effort necessary to pierce the veil and disclose the great truths. "There is a *Key*," they cry; "a



Key we must first have before we may understand." Even so, there are many books readily obtainable which contain the keys, but where are the multitudes who thereby obtain the keys? Lecture after lecture is written on the Bible, delivered, and published but how many seekers attend or read such lectures?

Take that secret organization known as Freemasonry, for example. It is claimed that Masonry contains many laws and principles which are kept secret, and revealed only to its initiates. Not being a member of this august fraternity, I do not know just what it contains or what it reveals, but it is evident that it must hold and reveal something worth while, else it would not be the powerful organization we know it to be. However, if Masonry held every law and principle, if it revealed ways and means whereby its members could use such knowledge so as to perform so-called miracles, etc., it would be of no avail to scatter its knowledge to the world; for in such case the multitudes would listen, expecting something very wonderful, and not being prepared to receive the great truths in their simplicity, they would turn aside.

Take, again, the Rosicrucians—known to possess and teach so many of the secret laws and principles which, once known and put into practice, enable man to live as his Creator intended. What if this great fraternity should scatter its teachings broadcast, give them openly and freely to all the world? Few, indeed, would listen, fewer would understand, and fewer yet would put them into practice and thus reap their benefits. Yet the Rosicrucian teachings are not hidden; they are accessible to all who ask with a sincere heart. Why, then, do not the majority who seek truth take advantage of these teachings? Simply because they must give of their time and energy in order to absorb and understand such teachings, and that is what they *will not do!*

Where to Seek

Man, in his search for Truth, has become so entangled in the maze of outer complexities that he will not allow himself to listen to and understand the inner simplicities. He seeks everywhere, hoping to find *without* the an-

swer which should come to him from the silent voice *within*.

The inner man conquers all when permitted to conquer; it asks for nothing, but offers all, and seeks but God for Power; it waits for man to break the chains and open the door through which it may pass from within to master and conquer; it reaches out into Cosmic space and uses the finer forces; it creates life in every cell; it senses when and where the evil is and finds its strength in Love.

How then shall this inner man be freed, unchained? What God has given must be holy—how comes it to be fettered, imprisoned, and kept unmanifest? What greater problem faces man than this most personal one?

Let us take another example of secrecy before going into the heart of our subject—the teachings and works of Christ. Knowing well the power of the inner self, Christ asked but faith from his followers; for he knew that they could not understand the laws and principles underlying his works. He did know, however, that through faith they would be enabled to *carry on*. Had Christ openly revealed the laws and principles, those who were unprepared and unworthy would, of course, have attempted to do the same things and, failing, would have laughed and mocked him.

This would have been very detrimental, and the same thing would have happened as in the case of the boy and the magician: The lad had been watching the magician perform a very mystifying trick, and asked to be shown how it was done. When, however, the lad tried to perform the trick, he couldn't do it. After making several attempts without success, he turned to the magician and exclaimed: "I knew it couldn't be done!"

Christ then, would have been in the same position as was the magician in the eyes of the lad. Had he explained the simple laws and principles, everybody would have tried to do the same as Christ did. Because of their utter unpreparedness, failure would have been the result.

From records and experience we learn that the great truths can be held only as secret and sacred. If those who know them are to do the most good,

they must work in secrecy and without revealing what they know of the laws to those who are unprepared to receive such knowledge. "Cast not your pearls before swine" would be better understood if it were worded: "Cast not your great truths before unprepared thought." This holds good no matter how you may view it, and you will come to know that the great truths are understood only by those who are worthy, through being properly prepared to receive them, and, always misunderstood by those who are not so prepared.

God, The Great Secret

God, in his infinite wisdom, alone possesses all of the truth and law of this great power called *secrecy*; for God is ever the most Secret of Secrets, never to be beheld by mortal man and only to be revealed through the inner and immortal man, for were God to reveal himself to the eyes of the profane, or outer man, he would soon be looked upon as an impossibility because of his very simplicity.

The power of secrecy—the great, mystical, and so-called magical power of secrecy—is ever present within us all. It is a power which once known and practiced will change the entire life of a person, the conditions surrounding him, including his spiritual as well as material advancement. It is the power through which all great men have risen—all big things have been accomplished, and all outward and all inner advancement made.

The one and foremost thing in the minds of all is to become successful. It matters not what your idea of success may be—you have a certain goal to reach and when once you have reached that goal you will say, "I have succeeded." It may be that your idea of success is to accumulate vast sums of money in order to carry out some big scheme for the betterment of all concerned; it may be you desire to attain success as an artist, an engineer, a musician, a sculptor; or you may desire to devote your life to the service of humanity, but are prevented through certain circumstances. Whatever your goal may be, you must attain that goal before you can become a success.

How, then, are you to reach your goal? Through hard work? People are

working hard every day of their lives—working conscientiously and doing their level best, yet few of them are successful or have reached their goals. By saving your pennies? The savings banks carry thousands of accounts of people who are thrifty, yet few of them are any nearer success today than they were twenty years ago. By studying hard and absorbing all the knowledge you can? What becomes of the thousands of college graduates who have at their finger tips vast and valuable knowledge? Look around you and you'll find some of them holding positions which pay just enough to afford a living, some are unable to secure a position, and some are dismal failures. By planning and scheming? Talk to the failures, and in nearly every case you will find them to have plans and schemes which, although they may be workable enough and have been used to bring success to some, have brought them nothing.

No, success is not to be won through any of these methods alone. True, it requires a certain amount of work, knowledge, thrift, planning, and scheming to ultimately win success, but with that alone you will utterly fail to reach your goal. All these things are useless unless you have the great power behind them.

The whole of the universe is based upon the one great law underlying this power of secrecy. Throughout all the world there is not one person who can tell us what God is, for God is a secret to man. Not one person can tell us how the smallest blade of grass is created; for that, too, is a secret. Were all the secret laws of the universe to be revealed, man would, in his egotism, attempt to do better work than God; and so it would come to pass that the universe would be in a bad state. Therefore, God and the laws of God must of necessity be kept secret.

True, there are millions of so-called teachers ready and waiting to tell us what God is, just as there are scientists ready to tell us what a blade of grass is. They know, and we know, that grass is made up of molecules having certain chemical constituents, and that these molecules are composed of atoms, the atoms composed of electrons, etc.; but the how and why of electrons com-



binning to form atoms, the atoms to form molecules, and the molecules to form the blade of grass, giving it its color and form, is a secret and ever shall remain so to the outer egotistical man.

The inner man, however, the only real part of man, can and does know the secret of creation, for he utilizes this secret at every opportunity. Did I not state that the inner self reaches out into Cosmic space and uses the finer forces, and that it creates life in every cell? In order to possess the power and ability to create things, it must also possess the secret of that power. Therefore, the inner self can accomplish his desire if that desire is in keeping with the law and order of the universe itself.

The so-called mind of man, that is the outer, objective mind of man, is nothing in itself, because it is the God mind, the inner mind, that creates and makes manifest all things. Man, in his outward manifestation is nothing but a mere machine, or medium, for the purpose of carrying out the directions of the inner man; but because the outer man has the right to choose and do as he pleases to a certain extent, through a will of his own, he mistakes this for power. He assumes that he, too, can create and so he sets himself apart from all else. It is in such manner that the outer man separates himself from the inner man and comes to know failure. He refuses to commune with and listen to the inner voice and thus allow that inner self to create and complete that which is desired by the outer self.

It is through mental activity that we come to know that we live. Through this same activity we conceive ideas, make plans, and decide how and when these ideas and plans are to be made manifest. All our ideas, plans, and actions are conceived, created, and directed by the inner self—and sent forth to be made manifest through the medium of physical operations. Thus you come to conceive of an idea, make your plans accordingly, and then carry them out to their ultimate conclusion, which is either success or failure—success if you allow the inner man to work uninterfered with by the outer man.

The best way to arrive at your goal of success is along the line of least resistance. Your inner self has given you

the idea of what success means to you, and the goal has been set. You *want* to become successful; and, therefore, you must do only those things which will make you successful. You ask, "What are those things?" and here we find ourselves bordering on and delving into the very heart of the power of secrecy.

The instructions come to your objective mind through the promptings or impulses sent forth by the inner mind. You must listen to, heed, and follow these promptings to the last detail if you wish to succeed. You must not allow your outer or objective mind to interfere and do the things which oppose your inner promptings, nor to set aside such promptings until a later time, for the inner self knows best what to do and just when the proper time is at hand to do it.

Silence Conserves Energy

You must also do one other thing—a simple thing in one way, but very difficult in another. That thing which you must do is *to keep silent!* Be secretive about your plans and the things you intend doing, for only in this way may you hope to possess the necessary mental energy which will carry you to your goal. Tell no one. Commune only with yourself, for in the very telling of your plans you are using the mental energy you will need to carry them out. Secrecy means conservation of mental energy—the energy which is necessary for success.

To illustrate how secrecy conserves and stores up mental energy, let us take the ordinary dynamo—that machine which is used to generate electricity. The dynamo will generate electrical energy only so long as it has another power behind it to drive it. When that other power is taken away the dynamo is lifeless, so to speak. As long as the dynamo is driven we may secure the energy, and that energy may be utilized in many different ways. However, if we do not use it, the energy goes to waste, and if we *do* use it, we must use it as it comes from the dynamo. Once it is used it cannot be replaced, except with new energy which is just sufficient to furnish power for the present needs. If we do not require the energy at once, and find that we cannot always have the power behind the dynamo to generate the ener-

gy, we must store some of it to be used when needed. We do this through the medium of a storage battery, and thus whenever we need energy we have it at a moment's notice.

The mind—the outer mind—of man may be compared to the dynamo, and the inner mind with the power behind the dynamo. As long as man wastes the dynamic energy of his mind, he will never have enough on tap to carry him through big ideas and plans; he uses that energy by telling others about his plans, when it is not necessary. The storage battery may be likened to the will of man wherein he produces *conscious effort*, and in doing so retains the greater part of the energy produced by the power of the inner self. Thus, through *conscious effort* man decides to remain secretive about his plans, his work and doings, and he stores up an enormous amount of mental energy.

Secrecy means power, because if you do not tell others what you are doing, they will never know if your plans are changed, discarded, or fail to materialize through your own decisions. Because of this you will come to be looked upon as a person who does not know

failure, and the world loves a success. It comes to a success for advice; he is trusted, and big opportunities are afforded where confidence comes foremost.

Secrecy, combined with a normal amount of work, intelligence, thrift, and ideas, means success in any endeavor, providing you accept the promptings of your inner self—the self that never will lead you along the wrong path. Secrecy demands silence, for in silence come the greatest gifts from God—in silence you may commune with your inner self and receive instructions. Silence means attunement with the finer forces of the Cosmic and gives strength, courage, and conviction. Secrecy demands co-operation on the part of the outer man with the inner self.

Remember the secret of secrecy. Carry it in your heart and put it into practice beginning *now*. It comes to you freely—use it just as freely; but in return, you must give as freely of yourself to yourself, to your God, to your fellow men. Use this secret to attain success. Such is the law of God, who is ever the secret power and glory, now and forevermore.



FOR AMORC MEMBERS

As a member of the Grand Lodge of AMORC, you are urged to obtain your own copy of the booklet, *Constitution and Statutes of the Grand Lodge*. You owe it to yourself to know, and to be able to intelligently discuss, your privileges and rights of membership. The booklet is of a size convenient for carrying around. Order it from the Rosicrucian Supply Bureau—25 cents, postage prepaid.



Who among us will rise and predict defeat for that for which our Masters have labored over 29 cycles? Is not this Truth? Are we not assembled in Truth? Are we not living Truth? And can Truth ever die? Is not transition the gateway of progress? and can the crucible do more than bring about a physical and spiritual transition, a transmutation, of the principles for which we have pledged our lives?

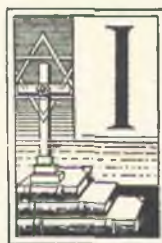
—R. C. Councilor, in speech, June 8, 1202, B.C.,
from *The American Rosae Crucis*, January, 1916





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE WONDER OF BEING



IN the field of scientific advancement, little knowledge regarding an adequate explanation of being is generally accepted. The scientific outlook of man has led to his realization of great accomplishments and to the utilization of the physical universe for his comfort and pleasure. He has been able to work fewer hours for what he wishes to gain of the material things of life, and has, as a whole, found satisfaction in what science and technology have been able to develop. This achievement is most worthy and can be used as a basis by man for further progress if he does not lose sight of those values that lie beyond the field of physical science.

The actual state of being or the function of life is in itself one of the

problems or questions which physical science has not completely explained. Herein is the key to all other things, for without life all the bodily comforts that man might possibly conceive would mean nothing. They are of only temporary value, insofar as the individual is concerned, unless these comforts and advantages give him the opportunity to delve further into the phenomena of the universe and attempt to arrive at an understanding of life and its purpose.

A deeper significance to life than the mere mastery of the physical universe is somewhat exemplified in man's attitude toward existence. We are awed at the manifestation of an involved mechanical process, but this awe is simplified and wonder is the response when one beholds life itself. Within the intricacies of bodily function there is

much of a chemical and physical nature that can be explained, but even if we can analyze this mechanical function to the fullest extent, there still remains the underlying manifestation of life, without which the mechanical functioning of our bodies, or any other physical thing, would be of little importance. The fact is that mind is so closely connected with being that without being there would not even be a mentality to comprehend let alone appreciate the fine mechanical function of various parts of the material world.

Wonder is expressed in all forms of being, but particularly in man and animals do we find the expression of wonder going deeper than mere curiosity. Intelligent animals will change their expression and direct their attention toward a thing or situation that is parallel at least to what man would consider the feeling or emotion of wonder. To wonder is to bring about within our consciousness an acknowledgement of the powers and forces that exist about us which we cannot fully understand, but the power of which we can to a degree appreciate. The evidence of life in a newborn child, the maintenance of life in an elderly individual, the buoyancy of life in youth or adulthood, are all manifestations which make us wonder concerning the type of force which exists within and about us.

To wonder about any phenomenon that lies immediately beyond the grasp of our explanation goes deeper than the innate characteristics of curiosity. It is truly one of the highest emotions which we are capable of expressing. It puts us in awe before a force which seems so near and yet beyond our grasp. It is true that the accumulation of knowledge through the history of the human race has caused some things which previously had produced wonder to no longer do so in the light of actual explanation; however, man in his present state of understanding and development is still awed at the forces that commonly express themselves in the universe: the seasons, storms, beautiful sunsets, and various catastrophes as well as constructive events. The force that motivates these things is so much greater than man has ever conceived of controlling that he is to an extent

unconsciously aware that the source of this force must be a power that lies not only beyond his understanding, but also beyond his control.

Wonder transcends doubt. We doubt only after gaining knowledge. We cannot doubt a thing about which we know nothing. If man doubts the existence of a force that causes him to live and causes the universe to be, the reason is that he has gained a certain amount of knowledge explaining that force. Those who doubt God doubt not the power and creative force that may be God; they doubt the explanations that have been given them of this force. We can wonder at any manifestation that impresses itself upon our physical senses or any fact or principle that comes into consciousness, but we doubt only the validity of explanations. Being, the very existence of life, does not arouse doubt—it arouses wonder. We wonder at this force that causes us unconsciously to continue to live, that rhythmically supplies the blood stream with oxygen and the vital life force—carries it through the body and absorbs the necessary physical necessities to maintain that body. All these processes go on within us, and we wonder what they can be and how they can continue.

Wonder is therefore a key to the infinite. It is a small window through which we are able to glimpse very small parts of infinite being. Just as a man in a dark cell might form distorted opinions of the external world through the limitations of his vision, so we form many opinions—probably all somewhat distorted—of the over-all purpose of the universe, its infinite scheme. What we see of it consists of the few glimpses that come when we pause and wonder at its very existence, at its manifestations. Therefore, in those moments when we are awed by a manifestation that is a part of our environment or a part of life, we have an opening wedge toward a greater understanding of the infinite force that is and causes all things to be. If we pause to add to those moments another moment for contemplation and for the possibility of our reason to grasp the intuitive urges which may at that time enter our minds, we may better round out our knowledge or experience and grasp a small part of the meaning of life.





Adult Infantilism

By M. W. KAPP, M.D.

This article is from an unpublished manuscript written by the late Dr. Kapp, author of the book, *Glands—Our Invisible Guardians*.



MAN, who has learned to control much of the material world, is still infantile in the directing of himself.

Every living thing must orient itself to the cosmic agencies of light, heat, fluidity, movement, air, and gravity. Every living thing must make its own additions, its own way, and its own eliminations. The universal end of life seems to be the urge to construct, to create, to grow. To do this there must be that something we call *energy*. The very first efforts of life are to get energy. We try to capture it, we try to store it, we try to release it. The struggle for energy, the expenditure of it, and the ever-changing expressions we call *evolution*.

Resistance is one of the laws of growth. The seed in the ground grows by pushing against the soil. We grow by learning to live harmoniously within the resistances of life, not by brushing them aside. Resistance is a cosmic law.

When the child develops in the uterus, it is very comfortable. All of its wants are instantly supplied without any effort on the part of the child. It is warm; it can stretch and move about, and it is at peace. When it makes its advent in the outer world, cool air strikes it; the want for air seizes it; it cries out vociferously, which

is just what is needed, for thereby the lungs expand, the flow of blood quickens in the blood vessels and stimulates all the functioning of the body. This is the child's first meeting of resistance. From here on, life should be and eventually will be a matter of meeting resistance at every point. Whenever a want is felt, the child gives voice to it by an outcry, which becomes its prayer. The child soon learns that the more vociferously it utters the prayer, the sooner its wants will be supplied. When is the child to begin to learn that resistance must be met and that there is a law of action and reaction—cause and effect?

For several years the child has present a fond mother, a doting father, or a nurse or someone to do the magic stunts; this keeps the child from developing a resistance to the resistance of life. Later, the teacher performs the miracles with toys, pictures, plays, and pleasing things. The idea of teaching seems to be not to give any resistance to the efforts of the child. The child must be allowed to jump from one amusing thing to another. The mind, however, will never be keen until it meets the resistance of other minds. Overprotectiveness allows no time or place for the evolution of the child so he can meet the real resistances of life.

As adults, we are too infantile to recognize the laws of action and reaction, that is, the law of cause and effect.

We cry like infants for things that are within our reach, if we would only reach out and make some effort. We go seeking for happiness and ease, not realizing that it is all within our grasp.

The child acts upon impulse or instinct, and very little upon reasoning or thinking. He strikes at or tries to brush away an annoying thing. The adult also often tries to brush aside annoyances as blindly as does the infant. One of the most marked traits of infantilism in all of us is the resentment to authority or correction. When is the adult to learn that infantilism cannot be carried with comfort into adulthood?

An adult should be able to analyze situations. He should know his hereditary traits, environment, superstitions, loves, and fears. Filled with fears even as an infant, many an adult is dreading want and penury in this land of superabundance—even when he is riding in automobiles and aeroplanes, has a downy bed to sleep on, and food that kings of a few centuries ago would envy. To have such fears is infantile, mere child thinking.

In our individual lives we see much childlike action and thinking. Many men and women physically grown up are still expecting miracles of health, wealth, and happiness. Some go to school or to hear a lecture expecting to attain culture or knowledge without

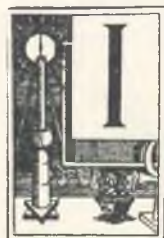
applying their thinking power. Many go to church hoping that by observing the forms of the church they may be assured of heaven. People go to the doctor for ailments expecting that the miracle of a pill or surgery will give them ease and freedom from disease. People go to law with the idea that a lawyer can protect them from their disobedience to law. Some drink liquor or smoke, or indulge in other ways, and expect no evil effects, even as an infant will creep into a fire if not restrained.

Man's social procedure is the mark or sign of his intelligence. The laws now on our statutes are the composite images of our intelligence in laws. You will find many expressions of infantilism in our government, in our religion, our social contacts. Nationalism is a form of infantilism, engendering hate and fears, and wars are products of infantilism.

We need to take stock of the infantilism within ourselves. The adult world is not a place of magic and miracles, not a place where every want is supplied without effort. Intelligence is the recognition of nature's laws and the harmonizing of man's actions within these forces. The adult mind has power to calculate, decide, and adjust to ever-changing conditions. The adult mind is an open mind, with a desire to advance, with a love of God and of humanity, a love of all life expressions.



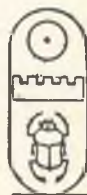
Can You Explain This?



IN 1623, the first complete edition of Shakespeare's plays was published folio size. In the very same year, Francis Bacon's Latin work *De Augmentis Scientiarum* was also published in *Folio*, having the same ornamental head and tailpieces and containing the same system of mispagination. The poet, Ben Jonson, was the editor of

both works and was also acting as secretary to Francis Bacon.

It has been said that Shakespeare's plays dramatically present Bacon's philosophy and that Bacon's philosophy explains Shakespeare's plays. Although both were living in London at the same time, there is no account that Bacon and Shaksper ever met; yet Ben Jonson, who supposedly was well acquainted with them both, praised each in like phrases. Can you explain it?



Polio and Metaphysics

By FRANCES VEJTASA, F.R.C.

A TINY virus and a human nerve cell meet and engage in a battle for survival—one represents the lowest form of life; the other, the highest. If the nerve cell wins, the virus dies; if the virus wins, the nerve cell dies, and to that extent the motor function of human muscles becomes permanently impaired. This phenomenon of two forces in action, physicians call *polio-myelitis*. Metaphysics sees in it the eternal creative principle referred to as *the law of the triangle*. Millions in dollars have been spent and centuries in time have elapsed, while man admits defeat and the tiny virus flourishes. The virus lives simply, by Divine intelligence, while man who has forgotten God vainly prods his human brain for wisdom which it cannot give.

Polio virus travels all over the world, has invaded the bodies of people of all races, has lived in all ages. On the walls of an ancient tomb an Egyptian artist has left a record in picture form. It is of Prince Antef and his withered leg. For more than 40 centuries the carving has challenged medical science whose failure is marked by thousands of withered legs.

Mine has been the experience of having been a loser to polio, although I survived to carry on as do so many others who lose but succeed in salvaging what remains of their nervous system. I am one of those fortunate ones who has been able to retain in the memory of consciousness the incident when for a week, during the acute stage of the so-called disease, I hung between heaven and earth—between the polio virus and God—the God who was the Creator of both my attacker and me. It is this personal experience that provides the basis of information for this article.



For many years this experience had no other identity than that of "a terrible illness" associated with extreme suffering. Later a name developed—*infantile paralysis*. In time, I learned that possibly the tiniest of live creations had invaded my comparatively gigantic body and created all that havoc. Scientists searched with microscopes and finally, in 1908, decided that they had caught sight of this minute organism, but the control of it, the understanding of it persists as a mystery. After years of pursuit, they talk about the virus as elusive—they cannot discover where it comes from, where it breeds, how it travels. They are reasonably sure that it enters through the nose, the mouth, or through a wound or even a skin scratch, or break, which naturally serves as an open door to the invader.

True to the law of evolution, this much-dreaded organism is bent on fulfilling its mission. Its needs are specialized: it can grow only on *living* nerve tissue—for this it hunts, no doubt assisted by natural forces of attraction. Especially vulnerable are irritated mucous linings, and nerve endings exposed by tonsil or adenoid operations. Tooth extractions or anything else which can destroy the wholeness, or the fortification, of tissues creates a hazard.

Recent announcements state that "babies routinely immunized against diphtheria and whooping cough contracted polio more often than would other children." Doctors have proclaimed that the paralysis nearly always has taken place in the arm or leg where the "shots" had been given. It is thought that the injections lowered the

resistance in the arm or the leg, or else set up conditions favorable to paralysis. This warning was sounded at the Sixth International Congress of Pediatrics in Zurich, Switzerland, as a result of the findings of a number of physicians in England and Australia.

Taking a view from another point, could not various gases, spraying poisons, and dusts create irritations, either inside or outside the body? Authorities in medicine and pharmacology now admit that many of the present-day stomach, intestinal, and other ills, may be caused by deadly insecticides used by growers of fruit and vegetable crops. Also, poisons may be inhaled or absorbed through unbroken skin. It has been noticed that some foods intensify polio attacks—to wash off certain fruits is impossible. Could not these poisons acting as irritants pave a way for the invading polio organism?

Polarity Invites Attack

After invasion of the human domain, the virus travels along a nerve fiber seeking its affinity in polarity. This it finds in a damaged nerve cell, for it attacks (is drawn to) it. In the tug-of-war between the nucleus and the virus, the stronger will win—herein is the cause of polio—and why not that of many other *diseases*?

It is now known that by means of a not yet understood process, the polio virus reduplicates itself in the nuclei of the cells: there is some speculation that the first, or invading virus, may serve as a "template." At a recent Congress of the International Society for Cell Biology, the Yale University School of Medicine announced a new approach to the polio problem. This approach debates the question as to "whether the virus reduplicates itself or is made by the cells of human spinal cords." It states as a fact, however, "that the manufacturing process goes on in the nucleus of the cell."

The discovery that an affinity exists between the virus and the cell nucleus is of profound interest to students of metaphysics. Since it is now well known that a positive polarity predominates in the nerve nucleus, the virus then as a whole must be an opposite, or predominantly of a negative polarity. It might well be argued that during a devitalized condition of the nucleus,

the forerunner or template not only robs the nucleus of its cytoplasmic nutrition, or essential, but assumes the nucleus' positive polarity—thereby shattering the cell and fulfilling itself while reproducing the virus or micro-organism now known but not understood. I am assuming here that the previral unit (the possible forerunner) is yet unknown to science.

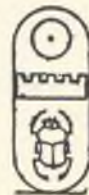
Microscopic laboratory observations indicate that as the invader gets within a close range of the nerve cell's nucleus, the nucleus feeling the tug loses its centralized position and the entire cell begins to contract or shrink. In the process of the doomed nucleus, the cell undergoes disintegration. If the destruction is complete and a sufficient number of cells is involved, the loss of their function results in paralysis of the muscle which they controlled. No power can now restore the disintegrated nerve cells. The white blood cells (phagocytes), acting as scavengers, then move in to consume the useless cell particles.

Previral Unit Activated

The theory as to how disease-causing viruses multiply within the cells of the body is being investigated by doctors in various countries. The belief is that certain viruses have forerunners, which, of course, differ in form from that of the virus itself.

The polio *template* idea is one that can easily be associated with a previral unit. Almost a half century has been lost in pursuit of a virus that need have no more relation to the polio problem than does a butterfly to a caterpillar. The polio virus that is now being pursued might well be harmless—merely a second or third form of manifestation of the original, with an entirely different purpose of existence. The following are supporting factors for this statement: the known polio virus has been found on flies but no human infection can be traced to a fly; this virus is constantly found in sewage, but polio does not spread from sewage; efforts to infect laboratory animals have proved practically futile; there seems to be little communicability from person to person.

At this point one feels justified in changing the focal point as a matter of logic. Consider the thought that the



polio virus should be abandoned in favor of a possible predecessor, the previral unit—a round, tiny, nodular microorganism, air-borne by the aid of follicles, let us say. It has some seasonal tendency due to temperature, air humidity, and some contributory human factors, leading to epidemic possibilities. Being air-borne, this unit can be found anywhere in the open spaces, and is not confined to congested cities. It found me on the North Dakota plains where the air was sun-filled and pure.

Upon entering the body through the nose, mouth, or a skin scratch, shall we say, the previral unit is attracted to its proper medium of development if there is one. As has been stated, its need is very selective—living nerve tissue, but not firmly sound tissue. We will assume that after finding its complementary essentials the previral organism quickly enlarges and then divides itself, forming a colony of viruses—the present or recognized polio virus. Thus the previral organism could convert itself and the human nerve cell into a new form by fulfilling its natural creative principle. It then colonizes—usually at the base of the brain or in the spinal cord.

Viewing the Creator's Plan

Metaphysics teaches that fundamentally all is good, and that the same force can be used for either good or evil. The polio organism too can serve two purposes; this has been discovered by science. It can be man's friend, if it finds his nerve condition undegenerated. The polio organism itself then creates polio antibodies and thus helps to immunize, even more, that particular human body against polio infection. From the viewpoint of metaphysics, in this act the polio organism apparently transmutes itself through a service of good—yielding to the superiority of the human body. But if it finds a condition of slowed-down vibrations, a degenerated condition of the nerve cell, it does just the opposite; it becomes a parasite and fulfills itself in another form—in this case consuming the vitality of the cell for its own personal procreation—on a lower scale of evolution.

An antibody is a substance that opposes the action of another substance. Science informs us that blood tests

prove that babies are born with polio antibodies. The mother transmits to her child whatever level of polio antibodies she may possess. The first escape from polio then is to be born of a mother who has a sufficient supply of polio antibodies in her blood. These antibodies are capable of preventing the invading polio organism from becoming a parasite. However, these prior-to-birth antibodies are lost in 90 percent of the children within one year after birth.

In normal living the infant is supposed to develop its own antibodies to replenish those inherited, disappearing ones; however, herein the human being, intrusted with this Divine plan, fails in keeping a balanced ratio, and in many cases a deficiency in polio antibodies develops. Many children do keep their immunization in balance. Research indicates that most persons who reach the age of fifteen are no longer open to polio attack, having acquired sufficient antibodies, perhaps with the aid of the polio organism itself, to be immune to damage even if the body is invaded.

Five has been the popular age for infection, but older children are now becoming more and more susceptible. Statistics show that in the more primitive countries the illness is still "infantile" rather than adult. What change in living promoted by so-called civilization is then responsible?

Fatigue and Nutrition

The crippling results of polio are definitely related to damaged or devitalized nerve cells. Fatigue as a devitalizing factor is contributory to low resistance. Case after case with crippling effects has been traced to some strenuous effort at the onset of polio. This was so also in my case. I recall that when already in the fever stage, I tried to comfort a fretting baby sister. Mother had left the house to help our older brothers at work quite some distance from the house. It occurs to me now that the sister too might have been suffering from infection, causing her unusual irritability. After all efforts failed in my attempts to feed her and play with her, I decided that Mother was the solution. Since walking for the baby was difficult and she was crying, I

picked her up and carried her. I was not much over five and Sister was fifteen months. When I arrived with my load, I was hot and exhausted. After that day, two years went by before I walked again.

Among others, Dr. Joseph L. Melnick of the Yale University School of Medicine, has stated "that the less fatigue an infected individual is subjected to, the greater would be the chances of maintaining adequate supplies of cellular nucleo-protein and preventing the onset of paralysis." Swedish scientists have discovered that proteins of the cell nucleus are rapidly consumed "after a period of fatigue and are re-formed at a much slower rate."

Not only overexertion—either work or play—but nutrition is closely associated with devitalized nerve cells. Indications are that a well-nourished body means polio immunity. The only exceptions would be karmic or inherited causes involving the nerve structure—or the cases with damaged nerve tissue. Chilling of the body or subjecting it to nerve-wracking noises will lower physical and nervous resistance. Also, a highly sensitive nervous system reacts easily to shocks and emotional upsets such as may be found in unhappy home life.

Having made the logical decision that the original polio organism is airborne and not controllable, the next reasonable step would be to concentrate on the immunization of the body. The polio organism is with us, and no doubt always will be, but nerve cells can be fortified so that paralysis will not result. Prevention of attack, therefore, lies in keeping the nerve cells in perfect radiation and *whole*—aside from accidental wounds and sometimes necessary operations.

No living thing can live healthfully without adequate nutrition. There is a tendency to eliminate protein foods from the diet during the summer months and to emphasize carbohydrates—sweets, ice cream, pastry, and starches of various kinds. A diet weak in proteins and low in mineral-vitamin combinations is a risk.

Dr. Joseph C. Risser, Orthopedic surgeon, has stated that "Unnatural foods have increased this generation's susceptibility to infantile paralysis. There are

reasons for suspecting that sterile and overly processed foods are helping to breed a polio-susceptible generation." To support the claim for nutritional insufficiency in cells, come findings from many sources. Condensations of a few are here presented:

Overconsumption of products containing refined sugar and refined flour brings about Vitamin B deficiency. It has been demonstrated that increased exercise and hot weather produce shortage of Vitamin B, that the Vitamin B₁ requirement is twice as much at 91° as it is at 65° Fahrenheit. Vitamin B complex "is essential for oxidation in the metabolism of carbohydrates by the central nervous system." Vitamin B₁ added to "a B₁ deficient brain tissue will quickly increase the oxygen uptake of same." Oxygen requirement "in the central nervous system is about 30 times that of other body tissues." An overdose of sunshine causes calcium withdrawal from nerve tissues. These findings indicate the essentials leading to breakdowns in tissue, and leading to polio virus activation resulting in paralysis—and also epidemics.

In modern civilized living, the interdependency of one human being upon another is lacking in responsibility for health. Each individual must himself make some attempt to safeguard at least his own health.

Duality of Energy and Purpose

A better knowledge of Nature's methods is needed. A microcosmic example of the dual purpose of the Divine plan has already been demonstrated by the polio organism and the human nerve cell—in that the meeting of the two may be either constructive or destructive, depending upon the balance or imbalance of the dual nerve force, radiating as polarity and activating the nerve cell.

Perhaps every organism or entity might be subjected to some such test. The same laws seem to be operative here as in the alkalinity and acidity balancing of food, of which relationship modern science is now conscious; for example, milk when freshly drawn contains a bacteria-killing quality, but within a short period of time it begins to nourish bacteria. Certain foods pro-

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The Evolving Consciousness

By RALPH M. LEWIS, F.R.C.

LESSON TWO

IN the evolving of consciousness, the mystic strives for an intensification of his sensations of *self*. It is a sensing of the ego as free as possible from the ideas of perception and of reflection. It is a self without form, without the usual attributes of personality, and without any physical qualifications. To so sense the self is, admittedly, not simple. Try it sometime. Try to exclude all external impressions so that you do not feel, hear, smell, or taste. Even endeavor to exclude memory impressions. Go so far as to eliminate epicritic sensations, as temperature, or even the slightest consciousness of the pressure of your clothing, so that nothing remains except the realization that you are.

This evolvement of consciousness is actually an isolation. It is a setting apart of the sensations of self from any and all other sensations of which consciousness consists. It is a gradual enlargement of the pristine self. If we cannot describe self, if there are no determinates, can we at least describe the method or the way by which it is isolated? In the *Dhammapada*, the scriptures of Buddhism, there is a statement: "Self is the Lord of self; who else could be Lord?" This denotes that self is the instigator of all human conduct, all behavior and all relations which it has with humanity at large.

The *Dhammapada* continues: "By one's self evil is done; by one's self one suffers, by one's self one is purified." This we understand to mean that every



act in which we participate is in accordance with the position in which we have put self. It is the result of a particular attitude of self which we have and which, consequently, has drawn the conditions of the world to us or has resulted in certain spiritual associations. The attitude of self and the consciousness that is derived from it is like looking through a window. Every window reveals to us a little different vista; every attitude of self results in a little dif-

ferent experience.

Buddha outlines to Ananda, an arhat or disciple, the stages of deliverance from mundane existence or, as we would say, the requirements for the evolvement of consciousness. The first stages which he sets forth are the common ones of contemplation, the serious attitude of mind, that attitude of mind where we begin to evaluate life instead of just responding to it. After these first stages, the penetration into self begins and ultimately there is had a oneness of being. This being, which is then experienced, has no mental counterpart. There is no idea, no definable quality or form, that corresponds to the experience of this oneness. It is an ecstatic kind of sensation that has no parallel in any physical or emotional sensation. It is quite impossible to assign it any identity.

At all times, however, during this mystical consciousness, there is accompanying it an indefinable realization of a self. Regardless of how much else you may eliminate, you are never en-

tirely lost to yourself. We may use, to better understand this, an old Brahman analogy. It relates that, when a lump of salt is thrown into the water and dissolves so that it can never again be gathered, wherever the water is drawn it will be salty. So it is with the atman or the self. Though we tear from the self its form, its usual identity which we have associated with it, and though it becomes dissolved, as we might say, in the oneness of being, yet it is not lost in that oneness. It has certain characteristics by which we realize that we are.

In the Rosicrucian teachings, it is related that self is of the Divine consciousness and the latter is universal in extent. Since, then, the essence of self, that which is its cause, is this Divine consciousness or soul, self can never be inhibited. It can never be so suppressed or so submerged that it cannot be realized. The truest idea of self which can be had is the consciousness of this Divine essence, or of the impressions that come from it in our own being.

Rosicrucians say that self is an attribute of the soul. This must not be construed as meaning that self is a substance of some kind which enters with soul. Rather, it is a *functional* attribute of soul. Self is a consequence or a result of the soul within us, just as an image is a reflection or the consequence of an object and has no existence apart from the object. An absolute reflection would be so perfect that, in fact, the idea of reflection would not exist. We would not conceive of its being a reflection but rather would think of it as another object. Such absolutism never exists in the evolving consciousness. We are always, no matter how profound the mystical experience, aware that self is a reflection of the Divine consciousness within our own being.

Hierarchy of Selves

What does the mystical evolution of consciousness do for us in life? Aside from the mystical content and the inspirational value that may come to us from a consideration of these principles, how do they serve us here and now in a mundane existence? There are two points of knowledge which arise as a

result of the practice of the evolving of consciousness and both of these are beneficial to us in everyday life. The first point of knowledge which we may gain is an understanding of the *hierarchy of selves* of which we consist. We come to know, through the evolution of consciousness, that there is no fixed self which we must assume and which remains the same all through life, with its fixed point of view or objective. The self depends upon points of reference to what is related, just as our concepts of the world vary according to the extent that we study, read, travel, and meet people.

If we tie our consciousness to the world of the senses, relying exclusively on them, we shall, then, manifest one kind of self, a purely mundane objective self. If, on the other hand, the self is related to the rational side of our being, to contemplation, to the evaluation of experience, then we still have another of the selves of this hierarchy. If the self is referred to the emotional inner responses, to a wondering about our behavior and why we are motivated as we are, we come to another type of self. Also, if the self is referred to intuition, to the subtle sensations of our own being, to a responding to them, we have a further enlargement of self. The self, then, is an aggregate of the scale of personal consciousness. The whole self is a hierarchy of this variable consciousness of our own being.

We cannot jump from the limited objective self, which concerns itself only with worldly things, to the extended Cosmic self, which is in close proximity to our own higher being. There is too great a gap between the two. It is like attempting to leap from the lowest rung of a high ladder to the top one. To attempt such a jump, as many do, produces religious fanatics, disillusioned individuals, and those unfortunates with mental aberrations. Each self has its own particular value; otherwise, we would not have consciousness of it. No mechanic uses one tool for all purposes. No surgeon uses one instrument for all operations. No one, who has had the experience and realizes, through evolving his consciousness, that there is a hierarchy of selves, will ever attempt to build his own life

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Human Signposts

By RODMAN R. CLAYSON, Grand Master



MUCH has been written about the person who stands at the crossroads of life. At this intersection are signposts indicating the direction or destination to be traveled. It has also been said that certain nations are standing at the crossroads of their destiny.

In every instance it is inferred that there is a placard or signpost which gives a choice to the adventurer who, from one of the side roads, has reached the intersection. Those of us who travel the highways by automobile have seen hundreds of signs of this nature. For instance, at one intersection we may find a sign pointing in a northerly direction on which is printed the name of the city, Northampton. A crossarm on the same signpost points to the west with the name of Winchester, the city to be reached by traveling in that direction. Along our highways we also find signposts of caution, such as "washout ahead," "road under construction," "detour," and the like. Then there are more cheerful signs, such as the one which the traveler may read on entering the City of San Jose. This sign reads, "The Garden City, or the City of Beautiful Flowers."

In our analogy the various signposts direct us to that which is to be found along certain routes. We may not find the signposts interesting; we may not even heed them when they have to do with caution. Nevertheless, they are put there for a specific purpose. That purpose is to help us reach a definite

destination or enjoy the scenery along a certain pathway.

Now, a signpost is an immobile object. Although it provides helpful information, it remains stationary; however, even though it stays in one place, it invites the traveler to go one way or another. A signpost, in and by itself, is not interested in you; it is not concerned about the route you may or may not take. Its sole purpose is to give directions.

All of us are acquainted with human signposts among our friends and neighbors. Many people are eager to point the way for someone else. But how many of these people travel the path which they point out? There are those who do, to be sure, but not all.

Some human signposts may be found among the members of every organization. Let us take, for example, a fictitious club and its creed. Suppose that a banner carrying the words "Honesty is the best policy" is flying from the flagpost of the Deadwood Men's Business Club. Does every member of that club conscientiously practice honesty in his business dealings in every transaction? Yet every businessman in the club has affirmed the belief that honesty is the best policy and that adherence to this policy by each one of them will improve business. It is incumbent upon each member of the club to bring in new members who will subscribe to the policy.

The club is not at fault if the members are not honest, but here we find that some of the members of the club are merely signposts. They give lip

service to "Honesty is the best policy." They tell the potential new member of the advantages to be gained from belonging to the club and by following the policy in business affairs.

Talking or Doing?

Are you only a signpost indicating the right way, but remaining stationary? Regardless of whether you belong to a club or any organization, are you one of those people who freely advise others that by doing this or that, they will be the better for it? Admittedly, signposts are helpful, and your advice to another person may assist him to progress toward good health and happiness. Givers of advice, however, should be representative of what they purport to represent. They should endeavor to live by the ideals and creed of the organization to which they subscribe; otherwise, they are only nominal members.

We all have, in attending some church of our choice, overheard comments as we left the church, such as "Wasn't Reverend Jones' sermon wonderful?" "Didn't Dr. Jones' message inspire you?" It is granted that all those in attendance were moved by the words of the minister, but were the members moved and inspired to live by the Christian ideals advocated by the minister?

Those who made the above comments regarding Dr. Jones' sermon may be called, for the sake of illustration, *human signposts*. They tell others of the wonderful words of their minister, of the wonderful church in which he preaches, and of the goodness to be realized by following the precepts and concepts of that particular church. But

other than talking about these precepts and concepts, are these good members living by them? Are they doing anything besides talking about them? What is the answer to this problem, a problem faced by every worth-while organization? The solution cannot be given in a few well-chosen words.

We may ask, "Why does a person

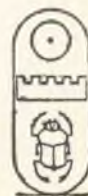
want to become a member of any one of the hundred or more fraternal, philosophical, social, or business organizations?" Simply because he feels that he can gain something from it, such as prestige, a social purpose or, because he has a superficial interest in its teachings. Perhaps the interest is more than superficial, but by and large it is for personal gain or advantage.

The advantage may be easily attained; and if so, the organization is likely to enjoy a tremendously large membership. If attainment of the advantages is difficult, the member's enthusiasm will probably be lukewarm, and as a result the membership of the organization to which he belongs will be comparatively small. Usually that which is worth while presents more difficulties.

On the other hand, worth-while endeavors, those which will bring about ultimate good of health and happiness, are far more important, and can have a far-reaching effect on all of its subscribers.

The Necessary Goal

Fraternal brotherhoods and philosophical societies have very high ideals. The desire to achieve these ideals or objectives, to be successful, must have an emotional response within the individuals. The ideals must mean more to



the individual than something that requires merely casual thought from time to time. A philosophical or fraternal group has a code of ethics of high level. Often organizations of this nature offer a course of study which is very profound. Where a course of study is involved, more responsibilities are placed upon the individual member. Such member is very likely to be progressively moving along the pathway of life toward a definite goal; he is not a human signpost who simply points the way for others.

Herein, it is believed, may be found the answer to the problem. It is in the lending of oneself to the furtherance and promulgation of the purposes of the organization of which he is a member. The matter of personal gain is subjugated. Whether an organization offers a course of study or not, the member who is completely sold on its ideology, code, creed, and doctrine, feels that it is a worth-while cause. He is proud of being a member of it, he is fully aware of the benefits which he has realized from participation in its activities, and he wants others to share in them. It is only when we give of ourselves that we can expect to be truly benefited. By giving of ourselves, we lend strength to the maintenance of the organization of which we are a part, and begin to live the life that we would have others live. We do this consciously, knowingly, with the fullest of realization. We know that the objectives, the teachings, or ideals of our organization are worth while; they are, in fact, worth sacrificing for.

Every individual should have a goal in keeping with his ability, and consistently work toward that goal in the face of all obstacles. For life to be worth while, there must be a purpose in living; there must be ideals to strive for in attaining the goal of achievement. In living such a plan one finds happiness; the happiness is in doing, and in being with people who have similar aspirations, in seeking avenues of self-expression, in rendering service to one's fellow men.

Can you think of any successful business that does not have at least an annual goal? So many items must be sold; so much cash must be realized; new accounts must be established.

What makes an army win battles? The striving to obtain an objective. The objective may be a bridgehead or a village. The men in the ranks actually become enthusiastic in their strenuous efforts to reach their objective, knowing full well that when it is reached another will be established. There is, of course, no happiness in war, but there is satisfaction in winning or in reaching the goal.

To achieve one's goal, one must have faith in himself, certainty of objective, courage, and a challenge to all that lies in his path. According to the intensity of one's desires, will be his joy in achievement. The adversities of life are necessary to produce the fire of doing, and of actively reaching the ideal.

History records the lives of many individuals who have groped in darkness against seemingly overwhelming odds, but ever inspired by hope and far-sighted vision have achieved victory at last. These are the ones who have been irresistibly drawn on by a great dream. The law is and always has been to work, to struggle if necessary to overcome seeming odds in reaching an objective.

Achievement does not come about through accident. A sound sense of values makes life everlastingly worth while. There must be the will to do, to work, to ever move toward the goal. There must be an inner driving force to carry us on; in short, the incentive must be to work for a cause that is greater than ourselves. If one's objective should happen to be health and happiness, one cannot simply think health and happiness. He must put forth the necessary effort to attain these desirable conditions. Assuming that the objective is truly worth while, achievement of it will probably be at the expense of sacrifice and perhaps suffering. But it must always be remembered that suffering is reserved for the great.

New Roots

Life is encompassed by strange contrasts. Out of the caveman past and the materialistic present, something deep, lasting, and eternal, is taking root for mankind. A power is evolving in us which is quite different from that ordinarily expressed in the long, long

past of yesterday. It is understanding, tolerance, patience, and thoughtfulness, a rise of personal consideration for others.

Man is still faced with adversity in one form or another, but man is resourceful, and he is learning that he must use his own initiative to overcome conditions rather than depending upon his brother.

If one does not belong to a fine humanitarian organization with noble purposes, he should establish ideals for himself. Each man and woman should meditate upon life, upon the unceasing

push toward that which is greater than oneself, that which leads on and on. We should meditate upon the responsibility of the fulfillment of our most profound yearnings.

This very day let us give serious consideration to the ideals we have thought of, or which we desire to achieve. Let us conscientiously generate the necessary driving force to carry us toward our goal. Let us be representative of that which is desired. Let us strive to exemplify that desire rather than to exemplify the inanimate signpost which simply points the way.



Our New Cover



THE cover illustration depicts *The Carving of the Sphinx*. The painting was executed by Diana Bovée Salyer, AMORC staff artist, from an earlier conception of the subject by the same title. The Great Sphinx down through the centuries has intrigued the imagination of men. World conquerors have stood in awe before it. Even in antiquity the masses of men knew little of its origin. There are many lesser sphinxes in Egypt. In general, they portray a king, the lion's body symbolizing the temporal and imagined divine power of the Pharaoh.

It is assumed that the Great Sphinx was built during the reign of Khafre (reigned about 2850 B.C.) who erected a pyramid nearby. This assumption is based on an obscure reference to Khafre found between its forepaws. However, the reference was inscribed some fourteen hundred years after Khafre's reign.

There is an interesting legend that Thothmes IV (grandfather of the famed Amenhotep IV), while still a young prince, was hunting in the vicinity of the Great Sphinx. Becoming fatigued, he lay down in its shade to rest. During his sleep he had a strange dream. Ra, the great sun-god, appeared

to him and ordered him to clear the Sphinx of all the accumulated sand. Even at that early time, sand had covered a large portion of the great statue. During the period of Thothmes IV, it was believed that the Sphinx was a portrait of the sun-god, Ra, and erected fourteen hundred years earlier by Khafre, as stated.

Thothmes IV was obedient to the command and ordered the sand cleared away. He then recorded the event on a stele (huge stone tablet). A later version of Thothmes' mystical experience was made by the priests of the Temple of Osiris on a huge architrave, an ornamental support. This was eventually removed from the temple, and placed against the breast of the Sphinx—there it may be seen today. Legend relates that candidates of the ancient mystery schools took solemn obligations between the paws of the Sphinx, and in front of this sacred inscription, as part of their initiation.

The scene of the cover depicts the Pharaoh, presumably Khafre, and his queen, Meri-S-Anch, inspecting the Sphinx as the sculptors work during the cool of the night.

The new back cover represents, in montage form, the various subjects contained within the books of the Rosicrucian Library. It is also a work of the talented Diana Bovée Salyer.





HERE is something of historical significance: In Thebes Lodge of Detroit, Michigan, not too long ago, one daughter and four sons of Frater and Soror Robert Adsit, received their Rosicrucian christening. What an occasion both for the parents and for these youngsters! When the roll of Rosicrucians of the future is called and the names *Thomas Martin, Walter Phillip, Deborah Ann, Frederick William, and Robert John* are read, all Rosicrucians everywhere will answer *Adsit*—"May he be present."



The number of members attending their first Convocation in the Supreme Temple this year was larger than expected. A complete record has not been made, but three Convocations (those of March 20 and 27, and April 3) were taken as average. The total attending for the first time was twenty-five; fifteen of these were from California—ten of these from San Jose itself. Out-of-state visitors were as follows:

Colorado: Fr. and Sr. E. Ray Hunter
 Georgia: Sr. Della Hickox
 Indiana: Fr. W. A. Henderson
 Missouri: Fr. and Sr. Adolph Gerber
 North Dakota: Sr. Anne S. Lee
 Wisconsin: Sr. Cloe Public
 Washington: Srs. Helen Davis and Mollie Etta Lucas



It was a beautiful sight at the New Year's Feast in Francis Bacon Auditorium to see a semicircle of fourteen colombes of the Supreme Temple. . . . It was equally thrilling to hear the words of *Invocation of Light*, written by

Amenhotep IV and set to music by Frater Johan Franco, sung by the Temple Chantor Churchill Jackson. . . . It was good to be reminded of the worldwide nature of our sacred ceremony by the presence of Frater Wilson Wawe Frigene of Sapele, Nigeria, West Africa.



Many thousands of Rosicrucians and their friends have seen the film *Egypt the Eternal* since it was released last year. In Mexico City where it was recently shown by Quetzalcoatl Lodge, its showing had an added attraction. Dr. Alejandro Medina, well-known Mexican Egyptologist, was present, and following the picture, gave a supplementary lecture on Egyptian history.



During April, some twenty Turkish and Persian rugs from the famous Ballard Collection were on exhibit in the Rosicrucian Egyptian and Oriental Museum. These were mainly of the Eighteenth and early Nineteenth centuries although a few were much earlier.

The symbolism aside, an Oriental rug is an object of beauty and worthy of a place in museums because of its design, color, and craftsmanship. With even an elementary appreciation of the symbolism inherent in it—such as, for instance, that it pictures eternity or space with its worldly symbols—one at once becomes aware of it as something far more than just a practical item of everyday use.

Since the rugmakers were and are largely Mohammedan, it is natural that many of the rugs exhibited are prayer rugs, including three Kulah, three Ghiordes, and one Ladik, all of the eighteenth century.

Among the larger rugs, the formal and familiar patterned Khiva Bokhara never fails to appeal because of the richness of its red background and the

Feraghan because of its profuse floral pattern. Of the Khilim in the collection, the "bride's rug" or Kis-Khilim proved a genuine attraction. Woven of finely twisted wool and having the effect almost of linen work, the Khilim serves many purposes, divan covers, curtains, tents even. The Kis-Khilim, however, is a young girl's own rug. She attempts to finish it in time to get a husband. Often she weaves a lock of her own hair into it.

Fortunately, most books on rugs are beautifully illustrated and practically every public library has Ballard's book or one approaching it in interest and excellence, such as Rosa Belle Holt's *Rugs, Oriental and Occidental*.

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THE EVOLVING CONSCIOUSNESS

(Continued from Page 227)

on one self and its relationships. This point of the hierarchy of selves, it must be evident, provides an opportunity for the fullness of life.

The second practical point of knowledge which emerges from the evolution of consciousness is the acquiring of an infinite conception. The farther you evolve your consciousness, the greater becomes the extent of your experience, the vaster the potentialities of knowledge. The aggregate of experiences becomes your concept and this grows into infinity. With this infinite conception, you come to learn not to place limits upon anything. There are no limitations except the ability of the mind to comprehend at any given time. This point develops on the part of the aspirant a liberal view, a tolerant attitude.

Dynamic Technique

We know that no single stroke of the artist's brush, in itself, depicts the content of his painting, that it is the aggregate of such strokes related to each other that gives form to the painting. So, too, the one who evolves his consciousness knows that no single point, no single attitude of mind, can constitute the whole scope of any subject. He knows that there are no

In a contest recently sponsored by the National Guild of Piano Teachers, something near one hundred compositions were submitted. One of those acclaimed "winner" and receiving a money prize was Soror Louise Anderson of the Editorial Department at Rosicrucian Park and member of the Rose-Croix University staff. Soror Anderson entered two compositions, *Ballet Slippers* and *Etude*, in the preparatory division. Curiously enough, *Etude*, a spontaneous effort requiring only forty minutes for its notation, brought higher praise from composer John Mokrejs of Hollywood who judged the entries than did *Ballet Slippers* which had cost hours of work. Both compositions, however, were adjudged "superior."

absolutes in all of life. There are only relative conditions. We must at times accept things as they appear. It is only because, at that moment, we have not the ability to see beyond them. Even though at the moment we are so limited, we must not crystallize our minds on such temporary limitations. We must be prepared for ultimate variations which will come, if we permit them. This view, then, arising out of the evolution of consciousness, dispels racial and religious prejudice on the part of the individual. It, as well, does away with the finiteness of such ideas as heaven and hell.

Some may say that the points of knowledge of the hierarchy of selves and an infinite conception are strictly individual attainments. No matter what benefits the individual may derive from them, how, they ask, do such individual attainments benefit humanity at large? We well know how humanity or society has created general finalities, certain goals, which it has labelled and which it has urged, in numerous ways, that men pursue, such as fame, power, wealth, and the like. Persons are forced into these channels whether they find satisfaction in these ends or not. The hierarchy of selves makes it possible for each individual



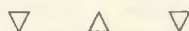
to have a *personal satisfaction* in accordance with his own evolving consciousness, that is, in relation to his own being and unfoldment. He will not be tempted to concentrate upon one aspect of himself and destroy the balance of society, leaving it too mundane or too practical. If each conforms to the self of his hierarchy to which he is closest in understanding and realizes that there are variations of self, he will be inclined to understand the inclinations of others to pursue different interests. He will not insist that his inclination is the only one and he will be tolerant of the pursuits of others, just as a parent is tolerant of the interests of a child. The parent has had those experiences; they no longer appeal to him, but he will not compel the child to abandon those interests because they are no longer his.

Because of the concept of infinity which emerges from the evolverment of consciousness, the individual will not pursue any avenue of monopoly of the resources of nature or the services of mankind. He will understand and realize the need for an integration of human interests. We must work to-

gether collectively; to monopolize will be to destroy the equilibrium of humanity. The only dynamic effect in the evolverment of consciousness, where it acts upon humanity and attempts to motivate humanity, is to teach others the technique of evolverment. This doctrine has no compulsory dogmas, no fixed notions which it attempts to impose on others. It has no "don'ts"; no prohibitions. It expounds only teachings by which others may expand the functions of the selves of which they consist.

The mystic who expounds the evolverment of consciousness wants humanity, by this teaching, to experience the fullness of life. Through each individual perceiving the variations of self, man will learn that he himself makes his own boundaries, that such cannot exist except in the limits of his own consciousness. Man will come to know, for example, that success is not a matter of Divine intervention, that God does not act for or on behalf of man or any group of men. Mastery in life is not the result of a patronizing state.

(The End)



GUIDE TO THE SUPREME TEMPLE

Would you like to have a specially conducted tour of the new Rosicrucian *Supreme Temple*? Even those who have personally visited the Temple will want this detailed guide as a re-creation of this meditative experience. The brochure contains several large beautiful photographs of the magnificent Inner Temple. The cover illustration of the Temple is in *natural color* printed on Kromekote, a heavy fine-quality paper. Each of the photographs is a gem of the engraving arts.

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ROSICRUCIAN SUPPLY BUREAU
San Jose, California, U. S. A.

*The
Rosicrucian
Digest
June
1951*

Polio and Metaphysics

(Continued from Page 225)

duce acidity and other foods alkalinity in the body. Why and how to control this phenomenon—keep the balance of the Creator's original plan—in order to achieve personal efficiency is humanity's problem. As already intimated, the secret lies in that Divine intelligence which the tiny polio organism has retained but which man has chosen to forget. For this truth, for their attempt to interpret it and include it in everyday living, the ancient mystics, the alchemists, suffered the penalty of death.

Our human intelligences now looking for help in vaccines against polio seem inspirationally blocked, indeed. If the polio organism is an independent invading entity, how can the injection of poison into the blood stream (which nourishes the nerve cell) aid the cell and harm the invader? Neither can drugs give an impaired cell the necessary strength to fight a polio attack. Aid must come quickly and directly to starved cells. Dr. Benjamin P. Sandler, a national authority in the field of nutrition research, states that through *nutritional control total immunity* against polio can be established in a body within a 24-hour period.

Perhaps some immediate charge of mineral-vitamin combination as vital food—not synthetically procured and not artificially applied with a needle—could give the tottering nucleus the power to hold its ground. To reinforce a cell with more of its natural power, to break the pull or attraction that is drawing the polio organism to it, would be a victory. It might even prove a shock or death to the invader.

The ancient alchemists understood the chemistry of the body and the duality of the energy motivating all bodily functions. Centuries ago they proclaimed that man can discover his sufficiency in the four great divinely created reservoirs of power—*fire* (sun), *water*, *air*, *earth* (healthy soil). Civilization has removed from its pure state (degenerated) the earth and the water, the air is polluted with gases—smogs are becoming familiar, and the atomic *fires* are subjected to misuse. The law of cause and effect is taking action.

Man cannot undo much more in the Creator's plan and continue to live. His harvest of degenerative processes is upon him, even as has been indicated in the microscopic example of the battle between the two tiny organisms—the polio unit and the human nerve nucleus. The vital, God-given life force affiliates them, and the duality phase of the living current provides each with the means of serving either good or evil—the lower level of life or the higher. In its own environment each phase is a natural expression.

For the Divine fulfillment of the responsibility in this phenomenon (to keep pure the goal and a steady evolutionary progress toward it), man is the custodian, for only he of all the creations has been given the power of personal will and discretion gratified by a superior consciousness.

Awaiting the Balance

In my own life, I well remember the crucial experience of those first days of the acute stage. The body had but little association with the outside world—no intake of, nor crying nor craving for nourishment. The virus had launched its attack on the spinal cord, devouring or destroying the nerve cells necessary to the control and nourishment of the back-and-leg muscles. While polio was winning, somewhere projected, away from my body, was I, the consciousness, but I was not feeling, thinking, nor doing anything. I merely *was*.

At intervals during the days and nights, human hands touched my body in some attempt to relieve the contracted muscles. Then it was that the body became a part of me—an uncontrollable bundle of concentrated pain. It took extreme effort to summon enough energy for a wail of protest within an agonizing moment. The hands seeking to administer service would then leave, and I would return again to that state of the unconscious and yet conscious.

In this peculiar condition of existence, I was definitely aware of one thing, a sort of anchorage to the consciousness of *one* sitting at the foot of



my bed. At times it was Mother and at times, Father. This anchorage of my consciousness to theirs kept me quiet. Although I had no visual perception. I was aware of which parent it was; but it made no difference which *one* it was, just so the presence was there—something to hold on to.

A number of times the presence had quietly tried to go away, but a sufficiently expressive cry brought it back. Such was a difficult moment for me, for I had to communicate the protest by means of my pain-wracked physical body, descend into its suffering. This was an automatic essential, since the withdrawal of my anchorage created a shock, a strange shattering of myself. An analogy might be, the experience of drowning in air rather than in water. My speculation now is that had the parent-on-guard wilfully left my bedside it would have meant *death*. Rosicrucians call it *transition*.

I am reminded here of the collective meeting of minds in one consciousness, as Jung is given credit for having discovered. Skilled mystics long ago demonstrated not only the conscious meeting of minds, but also how to control and direct this Cosmic consciousness. Now after more than thirty years of earnest study of metaphysical truths, I can speculate on what might have happened had either one, or both, of my parents been skilled in metaphysics. In this I am not intimating that the onslaught of polio could be conquered

by metaphysics alone, but that Cosmic vital forces can be solicited and actively applied to the extent that it is humanly possible to demonstrate the metaphysical on the physical. It is this conscious attunement with God that man in general, with all his prowess, has failed to seek but which he is destined to someday acknowledge.

As my parents kept watch through those days and nights, I am certain that they said many prayers, but since neither one was versed in metaphysics, their prayers must have been intermingled with counteracting emotions—*anxiety, fear, helplessness, and dread*. I now know that my suspended consciousness, with the help of another consciousness attuned to it, could have been returned to the suffering body, to aid in saving and replenishing the vital life force of the nerve cells under attack. But someone else may be able to tell such a story. Mine ended in this way:

After days of intermittent suspension in the Cosmic space, between rest and pain, I returned to my body to stay. It was a strangely quiet body, in spite of the pounding within my chest. Only the arms and head could move. I listened for some time to the pounding, and then curious asked my mother, "What is there in my chest?" I waited. Her voice came as if from some other part of the room. "That is your little heart beating," she said. And I answered in wonderment, as any child would, "But—I didn't have it before."



CONVENTION NEXT MONTH

As this June issue of the *Rosicrucian Digest* goes to press, the time for this year's Convention is drawing nearer. Many activities at Rosicrucian Park are now under way in the preparation of features that will be a part of the 1951 Convention program. This is the last announcement which we can make to you to remind you of our hope of seeing you at the 1951 Convention, July 8 to 13. Registration for the Convention will be all day Sunday, July 8. We are looking forward to meeting you during the Convention week.


*The
Rosicrucian
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June
1951*



MARKET DAY ON THE NILE

Though time has marched on, the simple life of the Nile dwellers has changed little with the passing centuries. Sailing and poling their barks across the Nile to the east bank, they bring with them products of their labor to be sold in the great open market. Their soil is cultivated and irrigated mostly in ways not unlike the times of the ancient Pharaohs.

(Photo by AMORC Camera Expedition)



IS THERE Life On Other Planets?

The Majesty Of the Heavens

HAVE YOU EVER, in the stillness of night, gazed at the heavens overhead? Have you wondered if there are *intelligent*, breathing beings moving about on the numerous planets—out there in that vast thrilling universe? Are you curious about meteors, comets, asteroids, and solar systems *other* than our own? In comparison with the vast canopy overhead, our earth is but a grain of sand in an infinite sea. Does the mysterious vault above contain the answers to the reason of the universe and the purpose of human existence?

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Rosicrucian Park

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORC")

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* (Initiations are performed.)

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